1256

THE

JAINA GAZETTE

THE MONTHLY ORGAN OF
THE ALL-INDIA JAINA ASSOCIATION.

Edited by
J. L. Jaini, M.A., M.R.A.S., Bar-at-Law.
C. S. Mallinath Jain.

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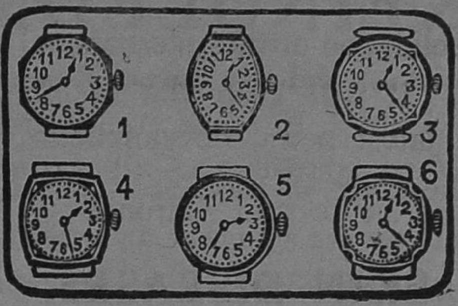

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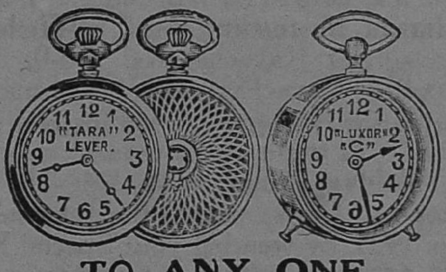

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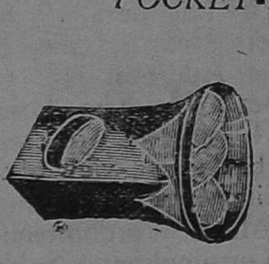

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DEEPAVALI.

IF Deepavali is a great festival for the Hindus, it is the greatest of sacred festivals for the Jains. Because it reminds them every year of that glorious Dawn when the Blessed Lord Mahavira attained Nirvana *i.e.*, got Himself free from all material attachment, conquered Birth and Death, entered eternal life and ever lasting Bliss.

Not less than two thousand four hundred and fifty-two years have passed since the sacred day when the All-knowing Tirthankara, after a period of thirty years of travel and preaching in the different countries of N. India, arrived at Pavapuri which was then a beautiful village having a number of pleasant gardens. In one of those gardens which was in the midst of a beautiful lotus-tank, the Blessed Lord stood up immersed in deep meditation on the Highest Self which was centred in Him. Thirty days and nights were spent on this wise and in the end, at about 4 o'clock in the morning on the last day of the black half of the *Kartik masa*, the Soul of the Blessed Lord ascended to the summit of the Universe. Tradition says that when Agni Indra bowed down before the body of the Lord, a flame of fire shot forth from his crown and consumed the Holy Body. Another version of the incident says that as soon as the Soul of the Tirthankara left the Body, the latter disappeared. Yet another version narrates how the thousands of the devotees of the Lord including many kings and princes who were around Him, bathed the Body of the Lord in perfumatory waters and cremated it on sandal and other sweet-smelling wood. They lit

rows of lights (deepa-avali) all around the sacred altar, and performed the Mahapari-Nirvana-puja of the Lord. From that memorable day onwards the followers of the Lord celebrate the day by lighting rows of lights (deepa-avali) and other festive ceremonies to commemorate the Great Illumination—the Great Nirvana.

May Illumination be in every-household! May every heart have joy and Light!! May every soul get more and more Illumination!!!

—*Editor.*

DHARMA.

BY

Harisatya Bhattacharyya M.A., B.L.,

The word, *Dharma*, is ordinarily understood to mean a moral act or a system of moral practices. Occasionally in the orthodox systems of Indian Philosophy, attempts are made to invest the word with a super-ethical significance. In such cases, Dharma seems to mean 'the nature,' 'the essence' or 'the attribute' of a substance. In Buddhist system too, Dharma has the usual ethical sense; but in many places, it stands for a cosmic law, *e.g.* 'the law of progressive causality' or 'the law of Impermanence.' The conception, however, of Dharma as a non-psychical world-substance is peculiar to Jaina philosophy.

In the Jaina system, Dharma has a peculiar sense in addition to its ordinary ethical significance. It is said to be a real non-psychical substance. Like the Principle of mutation, the Principle of rest, and Space, it is formless (*Amūrta*). It pervades the whole of the *Lokākāsā* or 'filled space' and has 'innumerable' (*Asamkhyeya*) *Pradesās* or parts; hence it is one of the five *Astikāyas* or 'embodied substances.' It is certainly 'immaterial' and 'eternal' and as a substance-in-itself, strictly 'inactive.' It does not exist in the *Aloka*.

Dharma is described as the 'Gati-karanam' *i.e.*, the cause of motion. This definition, however, does not mean that it moves the

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things. Dharma is clearly stated to be a 'Niskriya' or inactive substance. How then, can it be said to be the cause of Motion? It is the *Vahiranga-Hetu* or the *Udāsina-Hetu* of the Motion of a thing, in as much as it only *helps* the motion of a thing. A material substance or a soul moves of itself; Dharma does not actually and actively move it; what it does is simply to assist or make possible the motion. The author of *Dravya-Samgraha* says:—"Dharma helps the movement of the moving Matter or Soul just as water, that of a moving fish; it does not move the non-moving." The example of water and the moving fish is resorted to also by Kunda-kundacharyya and other Jaina writers. "Know that Dharma helps the movement of *Jīva* and *Pudgala* just as water does that of a moving fish."—92, Panchastikaya Samayasara. The author of Tattvarthasara also has said, "Dharma is what helps the movement of things which are moving of and by themselves. Souls and Material Substances resort to Dharma when they are to move, just as fish take the help of water when they move." Brahma-deva illustrates the indirect and non-active causality of Dharma in effecting the movements of things in the following way. A *Siddha* is a perfectly emancipated soul having no connection with the world of ours. He does neither help nor is helped by any being on earth. He does not lead a man to Liberation. Yet when a man contemplates on the nature of a Siddha in a reverential attitude and thinks that he too is like the Siddha in his essential nature, possessed as he is of Infinite faith, Knowledge etc.,—well, the man gradually moves towards the attainment of Siddha-hood. In this case, the man moves towards Liberation of and by himself; Yet, the Siddha is in a real sense the cause of his Liberation. In the same way, Dharma, although it does not actually and actively push or move things, is a real cause or condition of their motion.

The Principle of Dharma does not extend beyond the *Lokākāśa*. This is the reason why the Emancipated Soul, although it has the inherent capacity to rise upwards stops at the *Siddhaśilā*, the top of the universe and cannot move in the *Aloka* or the Infinite Void Space beyond. The existence of Dharma within the confines

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of the *Lokākāśa* is one of the marks which distinguish the Loka from the Aloka. In order that substances can exist in a world and there be order and system in it, there must be motion in it. It is thus Dharma that makes the Loka possible. At the same time, it should never be forgotten that Dharma is nothing more than the assisting cause of Motion. It is because substances move and stop by themselves and Dharma cannot move them when they are to stop that things do not continuously fly in Space. Dharma is thus only one of the conditions of the order or system in the world.

Dr. Seal seems to think that Dharma is more than "the accompanying cause of movement". He says, "——it is something more,—it is the cause (or condition) of the *system of movements*, the fact of an *order* in the movements of Jiva and Pudgala." He makes Dharma somewhat like the Pre-established Harmony of Leibnitz and bases his theory on the utterances of Prabhachandra——"*Sakrid-gati yugapad-vhāvi gati.*" It is doubtful, however, if Prabhachandra really meant Dharma to be such a cause of the *order* or *system* in the movements of things. Dharma is no doubt, one of the causes of such an order; but, for the purposes of the order or the system in the movement of things, other principles in addition to Dharma, are necessary. You cannot say that water alone is the cause of the well-ordered movement of a number of fish in a tank; for the purpose of the well-ordered movement of the fish, the *nature* of the fish themselves is as much responsible as the existence of water in the tank. In *Prameyā-kamala-Mārtanda*, Prabhachandra says.—

"*Vivādāpapanna Sakala-jiva-pudgalāśrayāh Sakrid-gatayah Sādhārana-vāhya-nimittāpekshā, Yugapad-vhāvi-gatitvādeka-saruh-salilāśrayānika-matsya-gati-vat, Tathā-Sakala-jiva-pudgala-sthitayah Sādhārana-vāhya-nimithapekshā yugapad-vhāvi-sthitvādika-kundas-rayaneka-badarādi sthitivat, Yattu Sādhāranam Nimittam Sa Dharmohdharma Scha Tābhyam Vina Tad-gati-sthiti-kāryasyā sambhavāt.*"

These passages mean:—"The individual movements of all the Souls and the Material substances are dependent upon a common external condition because of the simultaneity of these

movements. just like the movements of a number of fishes which are dependent upon the water of one pond. In the same way, the stoppages of all the Souls and the Material Substances are dependent upon a common external condition, because of the simultaneity of these stoppages just like the staying of a number of plums etc. in one pot. These common conditions are respectively Dharma and Adharma ; without these, the above motion and stoppage are impossible."

It would appear from the above passages of Prabhachandra that the simultaneous motions of a number of things are an evidence of the reality and substantiality of Dharma. Mere simultaneity of movements, however, is no more *order* or *system* than their succession. There may be simultaneity of movements without there being any order in them. A fish, for example, may run towards the north in a pond, while a man may swim towards the east, a twig which has fallen into the water may float towards the west and a piece of stone may be going downwards in the water. All these movements may be simultaneous and these movements are possible because of water, the medium of motions in this case. Yet no one would see any order in these movements, although they are simultaneous. It is thus that Dharma may account for the simultaneous motions of things without being responsible for the order or system in them. It is conceived as a strictly *passive* substance. It may be one of the conditions of ordered motions ; but it is never an active agent and as such, you cannot fix upon Dharma as the sole cause or condition of the order or the system of motions in the universe.

It seems accordingly that Professor Chakravarti's criticism of Dr. Seal's theory of Dharma is quite pertinent. Professor Chakravarti, however introduces the principle of Adharma to explain the order in motions. His position seems to be that Adharma, the principle of Rest is *logically prior* to Dharma, so that order or system becomes the result of Dharma seeking to counteract or rather, to modify the influence of Adharma. Here we cannot agree with the learned Professor. It should never be forgotten that both Dharma and Adharma are passive principles.

Their existence may be a help to the growth of order or system in movements but certainly they are utterly incapable of taking an active initiative in this matter in any way.

The truth is that neither Dharma nor Adharma nor Akasa nor Kala,—none of these passive principles—can be said to bring about the order or system in the movements of substances, either jointly or severally.—although their existence may be a help to it. Rigorous monism here would probably introduce the principle of one ultimate Reality or substance to explain the order in the universe and Theism posits God for this purpose. Jaina philosophy is opposed to extreme monism and to Theism as well. To explain the ordered motions and for the matter of that, order in the universe, we must fall back upon the essential nature of Jiva and Pudgala, the two principles which move of and by themselves. The principle of Life is essentially the same in all the Jivas, so that their functionings, activities and movements must be similar and have even a family likeness. If in addition to this we take into account the fact that these Jivas work within the bounds of the same *Kala*, *Akasa*, *Dharma* and *Adharma* and *Pudgala*, we shall see that an order and system is bound to grow among them. As regards the order in the purely material phenomena we think Jainism would have no objection to subscribing to the up-to-date scientific explanation of it. Like the scientists of the modern time, the Jainas may say that the order in material phenomena is due to the nature of the material substances, their mass and motion, the law of gravity, the principles of attraction and repulsion inherent in them. Here again it may be said that the existence of *Dharma*, *Adharma*, *Akas'a* and *Kala* is a great help,—nay, a *sine qua non*—to the growth of order in the purely material phenomena. Even the existence of Souls in the universe helps the growth of order in material phenomena because the Matter or *Pudgala* in the universe is from the beginningless time continually shaping itself or being shaped in accordance with the needs and inclinations of the infinite number of Jivas existing and struggling in the world. Thus it is that order or system in the movements of substances is primarily due to the active nature of

the substances themselves and that the growth of this order is helped by the existence not only of Dharma but of Adharma, Akasa etc. etc. The author of the *Tattvaratha-raja-vartika* lays emphasis on the initiative taken by the substances in the matter of their moving or stopping and calls Dharma and Adharma simply *Upagrahaka*. A blind man, he points out, takes the help of a stick, when walking ; the stick does not 'make him move but only helps in his moving. If the stick were an active agent, it would have moved even senseless and sleeping men. The stick is thus an *Upagrahaka* of the blind man's motion. Light, again, helps the power of vision; the Eyes have the power of vision and Light does not generate it. If light were an active agent, it would have made even senseless and sleeping men see. Light is thus an *Upagrahaka* of the power of vision. " In the same way," he says, " Souls and Material substances move or stop of and by themselves. Dharma and Adharma are only *Upagrahaka* or passive conditions of their motion and stoppage. They are not the *Karta* or active generators of motion and rest. If they were Karta or active agents, motion and stoppage would have been impossible." He shows how Dharma and Adharma if conceived as active principles, would make motion and rest impossible. Dharma and Adharma are cosmic principles, pervading the whole of the world through and through. Now, if Dharma were to move a thing Adharma would have at once stopped it,—thus making motion absolutely impossible in this world. In the same way, if Adharma were to stop a thing, Dharma would have at once moved it—thus making stoppage absolutely impossible in this world. Akalanka-Deva accordingly argues that if Dharma and Adharma were more than passive principles, motion and rest would have been impossible in this world. Motion and Rest are due to the functioning of Souls and Material substances. Dharma and Adharma only help them and in a sense make them possible. May we not go further and say that *ordered* motion and *ordered* rest also are due to the functioning of Souls and Material substances and not to Dharma and Adharma either jointly or severally,—although these help them and as we have said before, make them possible ?

The Jaina philosophers contend that it is not reasonable to hold that Dharma and Adharma are not real substances on the ground that their reality is not a matter of Perception (*Pratyakṣha*). We are bound to, and as a matter of fact we do, admit the reality of many things which we do not actually perceive. The moving and stopping things must have some substances which help their motions and stoppages; this mode of reasoning leads us to admit the reality of Dharma and Adharma. Some contend that Akasa may be supposed to be the condition of Motion and that we need not consequently posit Dharma as a real substance over and above Akasa. The Jaina philosophers point out that Akasa is what gives space to substances. This function of giving space is obviously different from assisting the motion of a moving thing. Essentially different functions prove the existence of essentially different substances and hence Dharma must be supposed to be an independent substance. Besides, if Akasa were the medium of Motion things would have gone into the Aloka and truly moved there just as they do in the Loka or the world of ours. The fact that the Aloka which is a part of Akasa is absolutely devoid of all substances (even the Siddhas cannot enter it!) shows that Dharma is a real substance which is absent in the Aloka and which pervades the Loka and thereby makes the distinction between the Loka and the Aloka possible and real. There is another class of thinkers who urge that it is *Adrishta* which causes the motion of a substance and that we need not admit the reality of Dharma. *Adrishta*, however, means the effect of good or bad deeds done by a conscious being. Admitting for the sake of argument that *Adrishta* is competent to effect the movements of a conscious Being, how are we to account for the motion of a purely Material Substance which has nothing to do with ethical acts and thereby with Adrishta? Here it should be recalled once more that Dharma, as the Jainas conceive it, is not a Substance that moves things but only helps their motion. The conception of such a medium of Motion is a logical necessity. The doctrine of *Adrishta*, thus cannot bar out the possibility of Dharma as a real non-psychical substance,

Shri Shatrunjaya Hills, Palitânâ.

A NOTE ON PODANAPURA.

IN the history of the Jainas, Podanapura holds a prominent place and we find its mention in the Jaina Puranas in more than a dozen places.[1] Though it appears first in the Jaina annals at the time of Lord Rishabha, the very first Tirthankara, who appointed Kumar Vahuvali, His second son, as its first king, it has connection with many other Jaina traditions. Now in the Bhagvata Purana of the Hindus (V—VI), Rishabhadeva, who is really identical with the first Tirthankara of the Jainas, is accepted as the eighth Avatar and the Vamana as the 12th one. And as the Vedas make mention of Vamana Avatara, Rishabha, the 8th Avatara consequently appears to have flourished long before the advent of the Vedas. Thus the antiquity of Podanapura goes into very very interior of pre-historic India.

Besides Podanapura's prominent mention with concern to Vahuvali, we next find it connected with the life story of Lord Parsva, the last but one Tirthankara of the Jainas. The scene of the very first prebirth of the pious soul of Lord Parsva is described to have happened in Podanapura, when Raja Aravinda was its ruler. Raja Aravinda's Purohita was Visvabhuti, who had two sons Kamatha and Marubhuti. The latter's soul becomes the great Jaina Saint in the due course of time.[2] Now the question arises where was this Podanapura located?

In the July 1926 issue of the Jaina Gazette Mr. M. Govind Pai has, also, raised this question for elucidation. He writes, "My Jain friends here are of opinion that the said locality was in the north of India and they identify it with the modern Taxila (ancient Takshasila), but have not a single authority to support it. But I cant accept this surmise or popular tradition, for the great Sanskrit Lexicon the Brihadabhidana says that Paudanya was the capital of king Ashmaka: and the Ashmaka country is said to be in the south or south-west of India in 'Ramayana' (Kishakindha Kanda). The ancient Buddhist Jatakas say that Potanpura was the capital of Assakadesa and the Suthanipata says that the Assaka

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1. See Jinasena's Adi Purana Gunabhadra's Uttara Purana, Ravisena' Padma Purana, Punyasrwa Kathakosa, etc., etc

2. See Bloomfield's Life and Stories of Parsvanatha,

country was beside the Godavari river and lay between the Sakya mountain (Western Ghauts) and the Dandakarnya. So also it is placed in the map of ancient India appended to Prof. Radhakumud Mukerjee's "Fundamental Unity of India."

Thus the locality of Podanapura is not settled in any way So let us try to throw some light on this vexed point.

In the 'Parsva Charita' of Sri Vadiraja Suri (947 Saka-era) Podanapura is described as the capital of Suramyadesa, which was famous for its Saliyadhanya (Sali rice) and had in its vicinity—say about the distance of 80 miles—a mountain named Bhutachala. Now as the South India is somewhat famous for its Sali-dhanya and the border province of the Northwestern India could hardly produce this grain, we have reason enough to locate Podanapura somewhere in the South India and not at Taxila. Sri Vadiraja seems fully acquainted with the whereabouts of Podanapura, because he gives decidedly an exact distance between Podanapura (Suramya Desa) and the mount Bhutachala; which fact should not. be oversighted in identifying the right site of the ancient city of the Jainas.

Further in the Uttarapurana of Sri Gunabhadra (800 Saka-era), it is located in South India in all clear words. And thus it leaves no hesitation for us, to locate it somewhere in the South India If the situation of the Bhutachala mount can be ascertained we can easily find out the locality of Podanapura. Unfortunately it is not easy to identify the Bhutachala with a certainty. However in the Parsvabhyudaya Kavya of Sri Jinasena (736 Saka-era), Kamatha the brother of Marubhuti is described to have joined an Asrama of the Tapasas at the Ramgiri mountain on the river Shindu. This Shindu has been distinguished from the famous Indus by the commentator Sri Yogirata of the Parsvabhyudaya, who identifies it with Charmanavati or Chambal of the Vindhya mountains. Vadiraja too mentioned Bhutachala in connection with the ordination of Kamatha as a Tapasa on that mount and so if this mount is the same as the Ramgiri of Jinasena, of which being so we have reason to believe, then these mountains should be located at the northern border of the South India—the ancient Daksinapatha and the Podanapura some-

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where in its vicinity. Hence rightly did late Mr. Rhys Davids think it as the capital of the Assakas of Buddhist period, on the bank of Godavari, north-west of Avanti. (Buddhist India p. 23). Thus the Jaina Shastras, too, make us believe that the locality of Podanapura was at the northern border of the ancient South India —just north-west of Avanti on Godavari.

The Uttarapurana makes mention of Malaya mountain, with its Kubajaka-Sallaki forest as well, where Marubhuti of Podanapura having died was born as an elephant. Cunningham names this mount in the Dravida country. (Geography of Ancient India, New Edition, p. 627). Yuan Chwang put it 3,000 li south from Kanchi. He "takes us from somewhere near Madura southwards of Tinnevelly district, where he refers to the Sandal—producing Malaya mount, then he speaks of *Potalika* (Podiyamalai hill)." (Ibid Notes p. 741). It is not to be taken that Potalika of Chinese traveller was Podanapur or Potalipur itself. And it is quite evident that the Malaya mount with its Sallaki forest was also in South India, which was so closely connected with Marubhuti of Podanapura. Besides all the three abovementioned Jaina authors, further connect a river Vegvati with the story of Marubhuti, which too could be found in the Dravida country. (Ibid p. 739). Hence it is quite safe to assume that these all authors are one in locating the scene of the very first pre-birth of Lord Parsva in South India Hence the locality of Podanapura must be identified with some place on the Godavari river in South India.

In this connection, it should, also, be noted that the images of Sri Vahuvali are found in large numbers in south India, while in north India we could hardly find even a half-dozen on the whole.

Now the locality of Podanapura being upheld by the Jaina Shastras to be in South India, is it useless to talk of it in the north of India? Apparently it is so, but not conclusively, for the able writer of the Introduction to the "Bhavisayatta Kaha" (Gaekwad's Oriental Series xx), informs us otherwise. He writes :—

"That Poyana was the name of a city like Gayaura, and not a country like Kuru is clear from words like Poyanapuraparamesara XIII 11, 10 and Poyanapuravara XV 9, 4. The name occurs also in XIV 5, 1 and 6, 6-12. Dr. Jacobi, on the strength

of references in the *Paumacariya* of Vimalasuri, identifies it with Taksasila, but becomes doubtful when he finds our author referring to the army of Poyanavai as Sakeyanarindasinnu XIV 13, 9 and Sakkeyajoha XIV 19, 2. This Sakeya or Sakkeya he identifies with Saketa or Ayodhya. Now it is quite true that Sakeya is the correct Prakrit for Saketa and that Sakkeya is an alternative form for the same. But there is another possible phonological equivalent of Sakeya. Both these can also be Prakrit for Sakeya. Historically there is nothing against this identification. Saka kings have ruled over Taksasila. If this be correct, then there is nothing to come in the way of Poyanapura being identified with Taksasila. The very close relations that appear to exist between the Sindhus and the Poyanas can be understood on the strength of a close geographical proximity, and not if they were apart as Sindh and Ayodhya. For the following statement in this connection, I am indebted to Muni Shri Jinavijayaji of the Bharat Jain Vidyalaya Poona.

" Potanpur appeors to be another name of Taksasila. Wherever the name ' Takkhasila, occurs in Vimalasuri's *Paumacariya*, the name 'Podanpur' stands (for it) in Padmapurana, which is almost a translation of it' (i. e. Paumacariya)."—P. 10.

Under the circumstances it is almost difficult to fix the locality of podanapura on any side finally. Some authorities make us believe it to be in the south and others in north-western India. Under these facts it is inferred that either there were two Podanapuras or certain Jaina wrtiers made mistake in locating it or purposely located it in the north-western India,

According to the Brahadabhidhana the Paudanya was the capital of King Ashmaka, which country is put into south in the Ramayana, as already pointed. But the Ashmaka country on the other hand is pointed in the Notes of the Geog. of Ancient India. (New Edition p. 667) to be near the Malakanda Pass, though here its capital is named as Massaga—perhaps according to Panini (IV I. 173). Here the capitals of two Ashmakas differ. Consequently it is not right to assume that there were two Podanapuras. And this much ,is too, certain that nowhere in Indian classical literature, nor by the Greeks, Taxila is named as Podanpura. It is only

known otherwise as 'Taksa-sira'—' severed head.' (Cunningham's Geog. p. 127).

This leaves us to reconcile the other two alternatives only Here too, it is not easy to suppose that Jain writers of the type of Ravisenacharya and Dhanapala would have committed mistake in locating the Podanapura in the N.W. India, though the names of two Ashmakas and the Sindhus were enough to entangle them. Still at any rate it seems to be correct in the case of Vimalasuri, who led by the synonyms of North West Ashmaka and Shindhu, took Taxila for Podanapura, which at the time was a very prominent city in North Western India. The problem about 'Sakyajoha' could be reconciled, knowing that the kings of Podanapura were the descendants of the Kings of Saketa or Ayodhya, but accepting it as such, we shall have to identify the other locations of Dhanapala and Vimalasuri in the southern country, which also is an easy task. Though of course for the latter's work we could not say anything decidedly; for we have not the 'Paumacariya' with us. It is doubtful whether Ravisena's Padmapurana is really a translation of Vimalasuri's Paumacariya. But we can say with a great certainty about the places named by Kavi Dhanpal in his Bavisatta kaha The close geographical proximity with concern to mutual relations existing between Sindhus and Poyanas, as described by Dhanapala, comes near more clearly in placing Podanayura on the bank of Godavari in the north western direction of Avanti and not at Taxila. Fo we know that the Sindhu of the Jain writers was not the valley of great Indus, but it meant country near Vidya mountains. The people of Avanti were styled as Shindhus by Dhanapala could be relied upon, for we know that Jain writers place the Vishala in Sindha-desa (Uttarapurana, Srenika-carita, Aradhana Kathakosha etc.) and Kalidasa called Ujjayani itself as Vishala. (Meghaduta). Hence the close relations between the people of closely connected countries—called Sindhus and Poyanas is but quite natural. And this fact reconciles other difficulty as well. In the Introduction to the Bhavisatta kaha, a great difficulty is felt in identifying the Kachchas, which has been dealt with as a very important place at the rime of war between Poyanas and Kurus

in the above Kaha. Certainly its position was similar to that of Belgium during the last great war. It is attempted in the said Introduction to identify it with Kashmir, but that is not with certainty and accuracy. But our location of Podanapura in the north-west of Avanti easily waves away this difficulty. for the Kachchas meant in the Kaha, seems to be no other people than the Kachcha-Ksatriyas of Narvar district (Gwalior), who had a strong and old settlement of theirs at that place. Its position really comes to that of Belgium in the case of war between Kurus and Poyanas. Hence we can say with certainty that Dhanapala too placed the Podanapura in the South India,

Then under the circumstances, how is it possible that Podanapura is thought to have been located in N.W. India? We could not gather any more satisfactory answer to it than the assumption that the greatness of Taxila, with the Sindhu and Ashmaka in its neighbourhood caused Vimalasuri the only Jaina writer to take it for Podanapura,

While concluding we would request the scholars to throw some more light on this point.

KAMTA PRASAD JAIN.

SYMBOLISM.

(*Continued from page 235*)

IT is impossible to discuss, in so short a time, the great symbols common to all nations of the world; but one of them is the cross. It was in use even before Jesus was crucified. The Christians changed the meaning of this symbol, to the death of a man. The cross has always been used in India. The meaning given to it by the Theosophists is that it is a combination of the male and female principle, but that is not the Hindu idea at all. They would not worship the life that they are living now, and the male and female principles belong only to this. There is no sex in souls. The Hindu will worship the things that belong to another plane of life, to the spiritual state. The cross, as used in this country, is not the perfect cross. The perfect cross is known as the Jain cross. It is in the form of the ordinary cross of four sides,

– with three circles above the cross and above that a half-circle or semilunar form.

The goddess of wisdom is always represented as clothed in white, with a harp in her hand. This does not mean that there is such a goddess living anywhere, but is only a symbol. The harp represents the vocal cords. The colour of the Apes is ether white, and the vocal cords are situated in the part of the body in which this ether predominates, and are stirred by contact with it. This gives rise to speech or wise words. The name of this goddess is Sarasvati. The semilunar form above the Jain cross is the form which the Apes ether takes. I shall explain this presently. The four sides of the cross are the four states of existence. The sign reminds the person, who makes it, of what he is to do in his life. We make it whenever we go to the temple, and the form will remind us always of the great principles which we have to follow, that we must pass from the monadic state, through the plant and vegetable life and the human life, to the celestial life. These stages or growths are to be passed through, but we do not wish to pass through them continuously; and we stop this when we take possession of the right belief, right knowledge and right conduct, through which we ultimately reach the state of liberation, the perfected, blissful state, represented by the semilunar form. The three circles mean the three principles of belief or faith, knowledge and conduct. So we Jains do not think, that this cross simply means the conjunction of the male and the female principles. No person will worship that. We must worship something which does not belong to the body, and the man who worships the male and the female principles is worshipping the animal.

There are other symbols of the Jains, and some of them common to the Hindus also. The sacred thread means, from the Jain standpoint, that as great and good men have worn it, so we must follow the truths taught by them. It is a triple thread, worn on the shoulder. The three threads signify the three states of existence, the past, the present and the future, and its being worn on the shoulder means that we are under the law. When a man wearing this thread acts or thinks contrary to the law which he wishes to obey, he repeats a certain prayer,

There is a symbolic picture representing worldly existenceh under the form of a tree, as a mango-tree, and six men on and about the tree. One is trying to cut the trunk of the tree near the base; another is cutting at the principal branch; another is breaking a smaller branch, and another a smaller still; the fifth merely picks off a few mangoes, and the sixth gathers those which fall to the ground. They all want mangoes; but one will not be satisfied without cutting the tree down; he does not care whether he kills the tree or not; another says he does not want all the branches, only the principal branch; a third says, "There are more on that branch than I can use, I do not want so many;" and a fourth contents himself with still less; a fifth only picks the fruit that he wants, while the last man takes only those which fall to the ground. All this, of course, shows what kind of desires all of us have' Some think they can amass the wealth of the universe, and work day and night to this end. Corporations and monopolies gather the wealth of the whole country into the hands of a few, aiming only to make money by injuring other people. Another man says. "I do not want so much money; I will be satisfied with twenty thousand dollars a year." Another says, "I do not want more than ten thousand." Another says, "I cannot use so much; I only want what I can use." At last we come to the man who only cares for the simplest things, who is willing to employ himself at light labour and live simply to employ his other forces in the study of spiritual things.

(Question.) Then the man under the tree represents the lazy man? Not lazy, he does not refuse to work, but he contents himself with simple life, that he may have time for other things. One person will gratify his desires at the expense of other people; but in judging of the means of making a living, we must judge prudently, in order not to be injurious to others. If every one were content without seeking for more than he could use, there would not be so much competition. Competition makes life, all the time fight, fight, fight. Suppose a firm in a city is in the business of killing hogs, and they go to a butcher shop in some place and say, "We can sell you our meat at such a price." The shopkeeper says, "I do not think I want to buy it; I have my own trade." Then the

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of the
Special Session of the Jain Swetambar Conference.

large firm sets up a rival shop and takes away the trade of the shopkeeper, till, by and by, he is obliged to borrow money from them, or to go out of business. The large corporations do not allow others free scope to work. I see in the large stores little girls and boys working all day, for two or three dollars a week; they have no time for anything but work; they must eat and sleep and go to work again. And yet people say that there is no slavery in America. In India, the business hours are only from ten till five, though India, is under the rule of Great Britain. We have no such conditions. Competitions is so hard as a result of all this work. Our resources are not fully developted in India, and therefore we have many poor people, who sometimes have only one meal a day; but they are content. They say, "We are not always going to live life; we need not live more than one life." The man under the tree is not a representative of laziness; that is not the idea. He does not lie down and wait for the fruit to drop into his mouth. But he does not care to injure the tree simply for the purpose of getting one, two or three mangoes.

THE WAY TO PERFECTION.

OR

(From Atma to Parmatma).

OF all matters in this world, Religion is the one that concerns mankind most, and it is essentially necessary that a person must have a clear conception of his religious beliefs and convictions.

The basis of all religion is a firm and unshakeable belief in its essential principles. It must not however be a blind belief. It must not be opposed to the obvious rules of reasoning, or to the certain and unimpeachable evidence of one's own senses. It is true that many theories are fallacious, and it is not seldom that our own senses deceive us. But this does not mean that we should abandon all reasoning, and ignore the positive evidence of our own knowledge, in matters of religion, and act upon what is

shown to be absurd by demonstration, and about which we have no reason to suspect the correctness of our own well-considered judgment.

Belief must precede knowledge, but every belief is to be tested in the light of knowledge, so far as it goes. Where knowledge does not go and fails us, we may, well continue to act upon our belief; but we must not voluntarily close our avenues of knowledge. We should ever be checking the correctness of our beliefs, and strengthening them in the light of knowledge, as it unfolds and dawns upon us.

Most religions have their scriptures, revelations, commandments, and authorities. These may well be believed by the person who is born and brought up in the religion to which they appertain. But the true believer should ever be testing the foundation of his beliefs in the light of sound reasoning and clear knowledge, and should not be afraid to do so, under the notion, so commonly entertained that it is a sign of disbelief or weakness of belief to do so. There is a goldon mean between scepticism and blind belief. The process of testing beliefs should consist of genuine and earnest study, close thinking, calm and considered judgment, honest research, and honest action Hasty decision, indifference, superficial talk, and obstinate clinging to preconceived notions and prejudices should be avoided.

The truth will then reveal itself, and when we have found the truth, it is our duty to ourselves to act upon it. The greatest obstacles in the path of progress are presented by our chronic and deeply rooted clingings to surroundings, habits, sentiments, and lives and grooves of action, which have been affecting us since ages. It is here that we have to exercise our courage and to release ourselves from the slave mentality which has deprived us of the sense of natural freedom of the soul, and of the possibility of thinking, to say nothing of realizing the fact, that the soul is by its very nature free and pure, and when it attains that natural condition, nothing can stand in the way of its essence of omniscience, omnipresence, and omnipotence. It is All Happiness then.

The most elevating, the most uplifting, the most inspiring, and the most energizing of all beliefs and doctriness is an unshakeable

faith based on knowledge, and followed by action in the soul's own power for self.determination, self-evolution, self-redemption, self-emancipation, and self-achievement of the highest possible state of perfect God-hood. There is no room for despair, no ground for hopelessness, no reason for pessimism, and no excuse for losing courage, in the achievement of the final Goal.

The embodied soul must constantly, strive to get rid of the body ; the physical prison which confines Him, It is a process of elimination, self-purification. Get rid of all that is besides the self, all passion, all emotion, all attachment, all attraction, all repulsion, all anger, pride, deceit, greed, laughter, delight, disdain, grief, fear, revulsion, sex-feeling and the like. This is the practical line of self-discipline which every one can mark out for himself according to his own capacity and surroundings, and by adopting which, ever striving and ever achieving, the Atma, can ultimately become the Pure, Perfect, Permanent Parmatma.

Ajit Prasada.

JAINISM AND THE MODERN SCIENCE.

TO-DAY we are living in a highly developed scientific age-an age which has surpassed the old miracles of mythology. In the dazzle of all the paraphernalia, which by the advancement of the modern physical and chemical sciences, has been placed at the beck and call of even ordinary persons, we forget what a great debt we owe to the past. We delight in the present whirl of life and dismiss everything of yore with the idea that nothing worth the candle could ever come out of that lacustrine age. Most of us feel a pang of nausea, if they are asked to return to those halcyon days in preference to this age of steam, electricity and the ultra-microscope. I do not mean to disparage the awakening of this new spirit which has wrought a silent revolution in man's every day life, but I want to inculcate in the minds of the readers the fact that the various scientific theories and hypotheses, which have been established during the course of centuries, were already propounded by the warrior intellects of the Jain religion.

Atomic Theory.—John Dalton's theory, which supposes all matter to be constituted of extremely small indivisible particles bound together by a force of cohesion, still maintains its validity, although the atoms have now come to be considered as highly complex conglomerates of electrons. However they do not lose their individuality. But what do the Jain cosmogonists says :—

Skandha sakala samastastasya tvardham bhananti desa iti
Ardhardham cha pradesa paramanuschaiva vibhagi.

"The complete molecule of the matter is Skandha ; a half of it is Skandhadesa ; a half of that half is Skandha-pradesa : and what can not be divided is the primary atom." (Panchastikaya).

Further the different kinds of molecular aggregates are enumerated, The substance *pudgala* of the Jain philosophy can well be considered, as did Dr. A. R. Wallace, as a bubble in anocean of a dynamic force to which matter is ultimately traceable.

Theory of Vibration :—

Sabda skandha prabhava skandha paramanu sangha sanghata
Sprashteshu teshu Jayate sabda utpadako niyata.

"Sound is generated by the collision of the vibrating particles of matter." This is just in an accurate conformity with the present view.

Laws of motion.—How immensely does the modern science owe to the three laws of motion enunciated by Sir Isaac Newton, it is difficult to estimate. The same thing we find lying buried in the ancient Jain scriptures. There we find two self-subsisting realities, Dharma and Adharma which are defined to be non-physical, beyond the scope of sense perception but pervading all through the space. This is in accordance with the conception of luminiferous ether. Adharma is the force which attracts the bodies towards the centre of earth, and Dharma is the force which is the cause of the motion of things. The function of these forces are purely external and indirect. Has the Law of Gravitation to add anything more?

Jain Biology.—No doubt to-day we find a highly complex development in this branch, but one very important feature which Jainism presents is the unity between the plant and the animal

life. The plant life seems to have been studied very closely. It is classified among organic bodies with only one sense—the sense of contact. This has been corroboratad by the astonishing discoveries of Sir J. C. Bose. Earth, water, fire and air are also supposed to possess vitality. Living beings have been classified into five categories according to the number of senses they have. Amongst the monosensics are the plants ; cowrie, shell-fish, mother-of-pearl etc. are the bisensics and so on. The existence of such knowledge has been put forward as an argument for the earliest existence of Jainism by those western scholars who had the good fortune to study this religion closely.

Cosmic Evolution.—From the earliest times all the systems of metaphysics have been trying to solve the riddle of the Universe, but none has succeeded in giving so scientific an explanation as the expounders of Jain faith. According to them, the world is infinite and though the various aspects therein may change, its existence cannot he annihilated. This world was never created at any particular period of time. Its constituents are the soul, matter, time, space and the principles of motion and rest. They are eternal and indestructible. In fact the modern laws of conservation of mass and energy destroy the very possibility of any such thing as the beginning of world process. To the contrary, they ordain a rearrangement of things whenever the world is submerged in chaos.

Says Professor Haeckel :—"It has recently been strongly confirmed and enlarged by theory that this cosmogonic process did not simply take place at once but is periodically repeated. While new cosmic bodies arise and develope out of rotating masses of nebula in some parts of the Universe, in other parts old, extinct, frigid suns come into collision and are once more reduced by the heat generated to the condition of nebulae."

In fine, I hope that Jainism, if rightly interpreted, will prove an inevitable concomitant to the modern science.

Ghasi Ram Jain.

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Puran Chand Nahar.

APOLLO'S LUTE.

BY

K. S. Ramaswami Sastri, B.A., B.L.

PHILOSOPHY seeks to prove the ultimate truths of life while poetry feels and expresses them and religion brings them to us directly from the Divine Home of Truth. It takes in the whole of experience while the sciences deal with fragments of experience. It leads from doubt to belief. The doubter is sure of himself and then becomes sure of other things. Belief becomes conviction and connects knowledge and will. It determines the choices in life and also life's values for us. Our analysis of things makes us realise not only the causal order and the logical order but also the moral order and the spiritual order. It is only then that a full vision of the cosmos shines upon our inner vision. It will certainly heighten our perception of the mystery of things. Mr. Bradley says well, "Philosophy always will be hard, and what it promises even in the end is no clear theory or any complete understanding or vision. But its certain reward is a continual evidence and a heightened perception of the ineffable mystery of life in all its complexity and all its unity and worth."

Thus the cognition of unity is the greatest gift of philosophy. Through the aid of philosophy we realise social unity, spiritual unity, and cosmic unity. Mr. Lester T. Ward says well about social unity : "In the administration of the social estate the first

and principal task is to hunt up all the heirs and give to each his share. But every member of society is equally the heir to the entire Social heritage, and......all may possess it without depriving any of any part of it" (*Applied Sociology*). From the conception of the organic unity of society we rise to that of its spiritual unity. The chief joy of thought is in such transvaluation of values. We finally rise to a realisation of the cosmic spiritual unity. Thus the first strain from the lute of Apollo is the strain of unity.

Philosophy leads us also to the realisation of the elements of predetermination and self determination. Our body has its chains of physical ancestry. Our mind has its chains of Karmic ancestry. But these elements of predetermination must bow to the superior power of the infinite freedom of the soul—the dynamic prowess of the self-determination of the soul. Thus the second strain from Apollo's lute is that of freedom.

Philosophy gives us also an intenser and truer vision of Personality. Some thinkers say that belief in personality is only animism and that the progress of science has been commensurate with the banishing of the conception of agency behind every phenomenon. But animism implies the ascription of personal agency only to the unusual or unexpected or important phenomena. Science diminishes the area of the unexpected phenomena. Can we infer from these facts that the idea of personality is an illusion and must go? Should personality always imply a capricious will? Can it not imply a will which incarnates as Law and as Love, Law being the soul of Love and Love being the soul of Law?

Equally baseless is the psychology which says that there is no thinker but only thought. But to admit the perception and the object and yet to deny the subject is sheer madness. In the West there has always been a deepseated confusion as between mind and soul. The sense of personal identity is the centre of the entire circumference of our being. To it everything in us is referred. By it everything about us is guided. It is not an inference but a basis. As Sri Vidyaranya says; "This self-luminous soul consciousness does neither rise nor set. It shines always in eternal and infinite radiance."

Bergson's view is that change is the fact of life and that it implies self-consciousness and personality. He would allow a continuous music of the inner life but not the musician. Are we merely *imagining* Static states and then imagining a self witnessing them or existing in and through them? Bergson's free will unfolding itself in creative evolution is not a personal will but mere change. He has no place in his scheme of thought for calm luminous omniscience and omnipotence, witness and cause of all change, full of precision and wisdom and love. According to him history does not repeat itself. There is no eternal creative purpose or purposive will. In his analysis of the self as change, he realises the unity of change but not the *principle* of unity in change. His view is that of a universe of ever-self-propelled divergent dispersions. But the higher idea is the idea in the *Katopanishad* which describes the Atma as the owner of the chariot. In the moving chariot of the universe is the owner and the lord thereof. All change implies a back-ground of changelessness. We must see the relatedness of the final and eternal values of life and the relative and fleeting values of life. This gift is one of the greatest of the gifts of philosophy—the gift of the bliss of love and of the love of bliss.

A knowledge of the final values of life is of the greatest pragmatic importance though modern and practical(?) pragmatism may not recognise, or at any rate, accept this truth. The ordinary philistine and the new philosophers who are the apostles of the new philistinism abhor metaphysics as a Dead Sea fruit. Metaphysics which are mere logomachy is barren; but metaphysics as a science of final values is not only fruitful but imperative. The beautiful, the good and the true must be revered and realised in the abstract and in themselves before we can really know the purpose and the value of their everchanging manifestations in life,

In modern education the theorists—mere theorists are every—where the true enemies of light as of common sense—have refused to allow elementary philosophy and religion to come into the elementary courses of study. Even in the study of philosophy later on there is no attempt made to get at the fundamental ideas and then at the various angles of vision of the various philosophers.

All philosophy begins with doubt, works through discussion, arrives at declaration, and attains divinity. The primary value of philosophy is that it makes the proud senses know their limitations and errors and abases their overgrown self-esteem. The more difficult task is for the mind to realise its own limitations and errors. Mind being the instrument of metaphysic, there is a real danger of its perishing the pride of the senses and becoming itself corrupt from pride. Logic is a static quantity but life is kinetic and flowing ever into new forms and changes. The mind should achieve the rare task of self-conquest and not hug to itself its static abstractions but enter into the kinetic flow of life and reach out to the eternal source of life and thought. It must not worship method to the destruction of experience.

Let us take science—as different from logic—by way of illustration. The attempt to transfer the laws of mathematics to the field of the science of inorganic life and to transfer the laws of the science of inorganic life to the field of organic life has been the cause of great unsettlement and error. Science must know her real limitations and learn true humility, if it is not to become the modern Frankenstein murdering its own creator by the modern spirit.

Viewed in the light of philosophy, education has a special meaning and value. It is from one point of view the release and realisation and revelation of personality ; it is from another point of view the initiation into the life of the race ; it is further a means of the incarnation of the whole humanity in one being ; and it is also the means of God-love and God-realisation. Unless we reach out towards such a philosophic view of education we shall be feeding our children on mere husks and denying them the vital food of the soul—thus giving them stones while they are asking for bread.

I have just set down here a few strains from Apollo's lute. These strains are the tunes of unity, freedom, and love. They are heard in all Indian religions and especially in Hinduism and Jainism. What we really need to-day is a new re-assertion of

faith and a new orientation of life. We have had enough and to spare of reason by itself. Of late reason has been heartless, disruptive, murderous. Synthesis a new dynamic principle of life and thought is the crest of the new world-wave of to-day. The will to love is to be the new gospel in the place of the old western gospel of the will to power. The main value of philosophy is thus in its emphasis on unity and freedom and love. In the words of Milton :

> "How charming is divine philosophy !
> Not harsh and crabbed, as dull fools suppose,
> But musical as is *Apollo's lute*,
> And a perpetual feast of nectared sweets
> Where no crude surfeit reigns,

INTERMARRIAGES.

BY

Hem Chandra Rai. M.A., M.R.A.S., F.R.E.S.

THERE can be no denying the fact that the field of marriage among Jains is woefully restricted. What to speak of our three principal sects, even the various sub-sects and tribes do not intermarry. As regards matrimony Jain society is thus cut up into numerous water—tight sections. This state has certainly not existed from ancient times ; nor has it been established in accordance with any code of laws laid down in the Shastras, During Lord Mahavira's time and several centuries after Jainism was a proselytising religion. The puny barriers of race, religion, caste and colour, which are now made to loom so large before our gaze, were not then recognized. It seems probable that intermarriage come to be gradually abandoned on account of the inexhorable political events of the pre-British period. To try to determine the exact time or the original causes of this change would however serve no useful purpose except as a purely academic pursuit. All that we need to do now is to concentrate our attention on the present state of society with a view to carry out measures of urgent reform.

The consequences of the lack of free matrimonial intercourse among Jains are ruinous in several ways. Thousands of young men cannot find brides within their respective subsects and are forced to pass their lives as bachelors. Some of the sub-sects are composed of extremely insignificant numbers. Theirs is a difficult position. The rigid conditions, which prevail so far, preclude the marriage of their youth among other sects. Since the girls must in no case remain unmarried, they are often forced, like so many dumb driven cattle, into altogether undesirable marriages. While the girls are thus dedicated to lives of heart-rending misery and speedy widowhood, boys of brimming vitality and strength are deprived of the joys of conjugal life. The latter are no better than the dead so far as the propagation of the race is concerned. The call of youth is irresistible. There is no wonder that some of them contract objectionable marriages or fall into dissolute ways, and thereby fall into the clutches of the petty tyrants of local *Baradaries* to get ex-communicated. In this manner the vicious circle goes merrily round and round unabated. The avarice of poor parents plays a considerable part at times in the marriage of young girls to men of advanced age. Lured by monetary and other material advantages, girls are bundled into matrimony without the slightest compunction by those who profess the creed of Ahimsa. Comparative poverty is also reckoned as a disqualification for young men who are out to find mates. The evil is thus complicated and accentuated. Intermarriage would certainly open out a wide field of natural selection and help to rejuvenate the entire communal life. As matters stand, we are torn into small artificial groups by means of a tideous convention which cannot stand the test of reason for a minute. The perennial economic loss which our society is incurring by our prejudice against healthy breeding, is leading us on the road to sure extinction.

It is an admitted fact that our numbers are fast diminishing. We quite realise that the lives of thousands of our young men are running to waste and that many many thousands of girls are being driven to lead unhappy barren lives. Class fertility is at a very

low ebb among Jains. It is impossible to produce children unless the people unite in wedlock and unless couples are physically well-matched. How long are we to continue to be hag-ridden by out-worn social theories which are sucking up all our vitality and daily leaving us the worse off in the battle of life? We cannot survive long at the present rate of diminution and dodge the inevitable by sophistries and transparent cant. Jain Society is at present drifting like a water logged vessel with a perpetual mutiny on board. An incorrigible conservatism is sapping the very foundations of Society and it is time that it were substituted by a rational spirit of reform. What is wanted is the pluck to strike at the root of the disease. Intermarriages among the various sects and sub-sects would go a long way to arrest the process of decay and is therefore an absolute necessity. We need not be deterred in the path of endeavour by the barrage of gratuitous impudence which some of the antediluvian cranks are prepared to put up. Marriage can never prove a blessing unless the couple is well matched. Imagine the plight of girls who are tied up for life to idiots, dotards and diseased men, whom they can never possibly like; and vice versa of young men who are fated to pass their days with ugly, shrewish, unlettered and crazy wives. Much of the conjugal misery which prevails at large is undoubtedly due to the fact that pairs are glaringly ill-matched. The field of selection, when opened out, would provide for greater happiness in homes all over, apart from the fact that it will conduce to the preservation of our people. The measure would also lead to genuine union among the various sects, as ties of mutual love are strongest when brought by family relationships.

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THE SHATRUNJAYA DISPUTE.

(The Presidential Address of Shriyut Bahadursingji Singhi, at the Special Session of Shri Jaina Swetambara Conference, Bombay).

WE are met, as you must be aware, to protest against the action of Palitana Durbar in their wanton attack on the rights and privileges our community has enjoyed uninterruptedly and incontestably for centuries together. These rights every Jain must believe have come down to us from time immemorial; but even non-Jains must realise, from the evidence I am going to summarise briefly before you, that the rights we insist on, date from the days of the great Moghuls at least. We have met, further, to record our sense of profound disappointment at the travesty of justice mirrored in the Hon'ble Mr. Watson's unjust decision; to manifest our collective resentment and concerted opposition to the principle of that order. And lest it might be said that on solemn occasions like the present, we, the Jains, would not permit the slightest bit of heart-searching or self-criticism, let me also add that we have met to consider once and for ever, those measures of our own internal reorganisation, or reconstitution, which, the experience of this dispute tells us, have become absolutely indispensable, if we would no longer have our community's rights and privileges ignored and our just claims trampled under foot.

ANCIENT RIGHTS.

Briefly stated, the matter stands thus. Shatrunjaya is an ancient place of pilgrimage of the Jains, whose temples and places of worship have existed there, historians tell us, since as early as the fifth century of the Christian Era. Among all the religious places sacred to us, the hill and temples of Shatrunjaya are the holiest. Thousands upon thousands of pilgrims resort every year to this our holy of holies to offer the devotion of their heart, to testify the worship of their life. Centuries before the present ruling dynasty of Palitana was invited to take up the task of watch and ward over the pilgrims visiting the shrines on the hill, the shrines as well as the pilgrims had been there. According to Col, Todd, the historian

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President,
Special Session of the Jain Swetambar Conference, held at Madhav Baug Bombay on 31st July, 1st 2nd and 3rd August 1926.

of Rajputana, in the year 421 of the Christian Era, the shrine of Adinath (principal Deity on the hill) was renovated—which necessarily implies that the original structure must have been centuries older even then,

The old shrines as they fell to ruins were restored and new temples were also built. The temples scattered over the hills and on the road leading up to it have, by constant additions, become numerous. Sir Kinlock Forbes, one of the greatest authorities on the ancient history of Gujarat, says in the "Rasmala":—

"Shatrunjaya is one of the most sacred shrines of the Jain religion. It is described as the first of the places of pilgrimage—the bridal hall of those who would marry everlasting rest. Like our sacred Iona, it is not destined to be destroyed at the end of the world. There is hardly a city in India, through its length and breadth, from the river of Sind to sacred Ganges, from the Himalaya's diadem of ice-peaks to the throne of his virgin daughter, Rudra's destined bride, that has not supplied at one time or other contributions of wealth to the edifices which crown the hill of Palitana. Street after street, square after square extend these shrines of Jain Faith with their stately enclosures, half palace, half fortress, raised in marble magnificence upon the lonely and majestic mountain; and, like the mansion of another world, far removed in upper air from the ordinary thread of mortals."

Doctor Burgess, an ancient archaelogist, in his standard work "The Temples of Shatrunjaya" says:—

"The view that presents itself may well arrest attention. It is magnificent in extent—a splendid setting for the unique picture—this work of human toil we have reached. It is truly a wonderful—a unique place, a city of temples, for except a few tanks there is nothing else within the gates. Such a place is without match in the world; and there is a cleanliness withal about every square and passage, porch and hall, that is itself no mean source of pleasure. The silence too except at festival seasons is striking."

These temples and other properties, including tanks, rest-houses etc., on the hill, have all been built from time to time and kept in repair by the Jain Community.

SANADS GRANTED BY THE MOGHUL EMPERORS.

The rights which the Jain Community acquired on the Hil have been recognised, confirmed, and guaranteed by the Moghul Emperors from time to time by the issue of special Sanads or Imperial grants. The first such Sanad was granted in 1592 A D. by the great Akbar to Hir Vijay Sury, the highest religious dignitary of the Jains at the time. In the grant, the Great Moghul recognises the ownership and possession of the Jains of their five holy Hills, among them being the Shatrunjaya. Gujrat was then part of the Moghul Empire and the Pargunnah of Palitana was situated within the Sirkar of Sorath, a dependency of the Subah of Ahmedabad. Next in order is Emperor Jehangir, the son and successor of Akbar, who in the third year of his reign gave a further Sanad, enjoining all not to obstruct the Jains in their enjoyment and worship of the Shatrunjaya Hill. In the 2nd year of his son and successor, Shahjehan (A.D. 1629), Murad Bux, the Vice-gerent of the Emperor in Gujrat, granted a Sanad reciting that the village of Palitana was granted as an Inam to Shantidas, a Jain jeweller. This was further confirmed in the 31st year of the reign of Shah Jehan (1659 A.D.) by a Sanad declaring that the Pergunnah of Palitana which was given as Jagir to Murad Bux was granted by the latter as an Inam to Shantidas. In the same year Murad Bux, on becoming Emperor, confirmed the said Pergunnah to Shantidas and his descendants. The said grant was further confirmed by a later Sanad of the same year by Emperor Aurangzeb, and it was endorsed by his son Bahadur Shah.

These Sanads were produced in the proceedings before Mr. Candy who, after examining the evidence relating to them, and after giving due weight to the opinion of Colonel Keatinge, came to the conclusion that the Sanads were genuine. He said :—

"Among all this mention of the Sanads produced by the Shravaks, I do not find that the Thakore ever impugned their genuineness. They certainly from their appearance seem to be genuine. They are written on manifestly old paper and bear a number of wonderfully devised seals which could hardly have

been forged. I shall take it therefore that the documents are genuine."

In dealing with the suggestion of Colonel Keatinge that the Moghul Court had not the power to enforce the Sanads at the period they were given, Mr. Candy says as follows :—

"I find then that Sorath including Gohelwad was under the direct control of the Moghuls; and that the Emperor at Delhi or his Subba at Ahmedabad had the power to grant a firman and to make such firman respected."

Mr. Candy discussed and considered in great detail the evidence with regard to each Sanad, and referred to the inscription on the Hill appearing in Mr. Burgess' Book about Shatrunjaya recording the grants and Sanads of the Moghul Emperors. Mr. Peile, the Political Agent, agreed with Mr. Candy and said that "the Shravaks formerly held possession of the sacred Hill under the Firmans of the Delhi Emperors; and these Firmans are a good title to any buildings which are found to have remained ever since in the undisturbed possession of the grantees."

POSITION OF THE THAKORE AND THE ORIGIN OF RAKHOPA PAYMENT.

Let us now cast a glance at the origin and nature of the connection between the Palitana Durbar and the Jain Community going on pilgrimage to Shatrunjaya.

The earliest traces of the advent of the Gohel Rajputs, to which clan the Palitana Durbar belongs, are found somewhere in the 13th Century. The ancestors of the present Palitana Durbar established their first seat at Mandvi, and then came to Gariadhar —a small town in Palitana State; and finally removed themselves to Palitana at a much later date. For the immediate protection of the pilgrims and their property more effectively by some locally stationed force, the Jains entered into a contract with the ancestors of the present Palitana Durbar in A.D. 1651 whereby the latter guaranteed protection to the Jain pilgrims coming to the Hill; and undertook to indemnify them, for any property that may be lost. The Jains in return agreed to make them certain payments. This definite agreement clearly shows that the ancestor of the Palitana Durbar had not, and did not claim, any sovereign or controlling

powers over the Shatrunjaya Hill, but that they merely undertook the protection of the Jain pilgrims from molestation by freebooters or bandits of the highway, in consideration of a money payment for rendering such services.

Contractual relations of this character were continued between the Jain Community and the Palitana Durbar after the establishment of the Kathiawar Political Agency in 1820. Fresh contracts of the same kind were entered into from time to time through the intervention of the British Government, as the bulk of the Jain Community were either British subjects or those of other Indian States. On the 9th December 1821 an agreement was arrived at between the Palitana Durbar and Sheth Anandji Cullianji on behalf of the Jain Community through the intervention of Captain Barnwell, the then Political Agent. It was agreed for ten years commencing with November, 1821, to pay Rs. 4,500 per annum in full settlement of the Durbar's claims for the protection and watch and ward of the pilgrims going to the Hill. "We will thoroughly guard and protect the company of Shravaks of diverse people who shall arrive on pilgrimage, and will not allow the pilgrim people to suffer annoyance in anyway," expressly stipulate the Palitana Durbar in this agreement; and the agreement adds; "Should any person sustain loss by robbery or theft, then for that we will make restitution." All other claims and dues of whatsoever kind the Thakore expressly forgoes in this agreement. How can such an agreement be even conceived, if the payment made to the Durbar was in the nature of a tax in the slightest degree?

Though originally made for ten years only, this agreement of 1821 was acted upon for nearly 40 years; and the same uniform payment of Rs. 4,500 was made every year, during that period.

In 1860, the Durbar desired a cancellation of the agreement, and in 1863 a representation was sent by the Durbar to the Government of Bombay. The Durbar therein contended that the agreement of 1821 was not in the nature of perpetual commutation of the Rakhopa money (Watch and Ward dues), but was simply a settlement for ten years. The Jain community on the other hand contended that the agreement was intended to be perpetual.

THE AWARD OF 1863.

The dispute was referred by the Government of Bombay to Major Keatinge, who, after an enquiry, fixed the annual payment at Rs. 10,000. He made that sum unalterable for a period of two years, and gave liberty to either party to call for a revision of the amount, which was then to be fixed by scrutiny to be carried out by the Agency under certain principles laid down by Major Keatinge; and the result arrived at was to continue for 10 years or as much longer as the parties may wish.

This award of Major Keatinge was forwarded to the Government of Bombay, who ultimately gave their decision on the 6th of February 1866. They confirmed the award of Colonel Keatinge. In doing so they said that "the award should include all demands of the Shravaks who should receive credit for any payments which the Thakore Saheb may take from them on any pretext, and for this sum the Sharvaks should be guaranteed efficient police protection for their persons and property." They further said that "Should any tax be imposed for sanitary purposes, such tax, I am to observe, must be imposed only with the consent of the British Government, and will not be allowed to the Thakore Saheb of Palitana as personal income; but will be strictly secured for appropriation to the purposes for which it is to be raised." The fact that Rakhopa payment was not a tax is clearly emphasised by the fact that it was always recognised and accepted that the Durbar was bound to compensate the pilgrims for any loss that may occur to them. In 1874 a pilgrim sustained a loss in respect of which the Durbar, after proceedings before the Political Agent, paid Rs. 4,300 to the pilgrim in 1876. It was further laid down that any tax imposed for sanitary purposes must be imposed with the consent of the British Government, who would see to it that the application of the proceeds was strictly for the purposes for which the tax was levied. All this makes it clear that the British Government recognised the Thakore's obligation effectually to protect the Jain community.

The Palitana Durbar appealed to the Secretary of State against the orders of the Bombay Government; but the Secretary of State declined to accept the views of Major Keatinge and confirmed the

orders of the Bombay Government of 1866 which continued in operation till 1881. During this period numerous disputes arose between the Durbar and the Jain community which were dealt by the Agency authorities.

The system of counting pilgrims and levying payment from them was tried, as an experiment but was found to be unworkable ; and the Government and the Agency came to the conclusion that the only desirable course was to follow the old arrangement of a fixed annual payment. Parties were therefore asked to put their heads together and arrive at a solution on the same lines. The result was the agreement of 1886.

AGREEMENT OF 1886.

"The Thakore Saheb of Palitana agrees to receive, and the Jain Community agrees to pay, a fixed sum of Rupees fifteen thousand (15,000). In consideration of this annual payment to the Palitana Chief, the Palitana Durbar agrees that no further dues of any kind will be levied from the Jain Community on account of pilgrimage taxes. This sum of Rs. 15,000 will be due on the 1st of April of each successive year. It includes police protection.

(2) The Thakore Saheb consents, and the Jain community agrees, that the arrangement shall continue for forty (40) years, from the 1st of April. 1886.

(3) After the expiration of these forty years, either party shall be at liberty to ask for a modification of the fixed annual sum mentioned in the first paragraph of this agreement. It will rest with the British Government, after considering the respective arguments of the contending parties, to grant or withhold modification.

In forwarding the agreement of 1886 for ratification by Government, Colonel Watson points out in paragraph 4 the purpose for which the authority was reserved to the British Government to grant or withhold modification of the fixed annual sum. He said : "As Government may possibly be unwilling to hereafter allow any enhancement of the sum now fixed, the power of making any modification in the fixed annual sum has been solely vested in British Government."

Colonel Watson's opinion that it was not desirable to allow any enhancement of the sum fixed was evidently prompted by the view that the "Rakhopa" payment was in fact merely in the nature of remuneration for service rendered in the way of protection to the persons and property of the pilgrims visiting the hill. The quantum of such remuneration can have relation only to the expense necessary to be incurred for such protection; and as the security of persons and property in Kathiawar was assured by and under the present permanent power of the British Government; while the facilities of Railway travelling right up to Palitana had radically modified the burden of keeping watch, the expenditure incurred by the Durbar for protection of the pilgrims had become merely nominal. I understand that the total expenditure of the police force of the whole of the Palitana State at present does not exceed the annual sum which the Durbar now gets under the agreement of 1886,

Let me point out at this stage the great significance of this landmark.

The procedure adopted in bringing about the agreement of 1886 and making the ratification of Government necessary for its finality, and the absolute powers reserved to Government to grant or withhold modification of the fixed annual sum after considering the respective arguments of the contending parties, entirely negative the claim put forward by the Durbar and now upheld by the orders of the Agent to the Governor-General that it has the sovereign right to levy payment from the pilgrims as a matter of internal taxation for revenue purposes. Col. Watson's opinion is clear beyond the possibility of misunderstanding when he declares that even the tax for sanitary purposes is not to be regarded as a kind of personal income for the Durbar, but is to be wholly reserved for the purpose for which it is levied and for that purpose only.

The central feature of the arrangement of 1886 is that it firmly established *for all time* the principle that there was to be only a fixed annual sum of Rs 15,000 to be paid by the Jain Community to the Palitana Durbar for 40 years; and thereafter such higher or lower figure as the British Government might fix,

It further recognised and established the fact that in the event of any modification of this fixed annual sum becoming necessary, the British Government was to be the supreme deciding authority, to whom the contending parties, namely the Durbar and the Jain Community of India, were entitled to approach direct in the matter.

In their own financial system the British Government in India have set their face sternly against any kind of a Poll Tax, being too keenly aware of the havoc and horrors of such mischievous levy. They have realised by bitter experience, even in such cases as we are here discussing, that any recovery of the Rakhopa payment by means of a Poll Tax on every pilgrim was bound to lead to considerable annoyance and inconvenience to the pilgrims, and to create innumerable occasions of frictions between the two parties which cannot but result in acrimonious accusations against each other. They therefore insisted upon the parties coming to an agreement with a definite fixed lump sum payment every year in full discharge of all claims. In 1820 the sum of Rs. 4,500 was deemed to be sufficient. Forty years later, it was increased to Rs. 10,000 (1863); and in 1886 the same was fixed at Rs. 15,000 for a period of 40 years.

(To be continued.)

A GOOD OPPORTUNITY.

Twenty-five per cent discount will be allowed if the following three books are purchased at a time.

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A comparative Study of the Indian Science of Thought from the Jaina Standpoint	**1**	**0**	**0**

A QUERY.

(Mr. L. Munn, Mining Engineer, Ramgundum P.O., Sultanabad Taluq, Karimnugger District, Hyderabad Deccan, writes to us as follows under date Sept. 20th 1926.—Ed. J.G.)

Dear Sir,

I have now been camped at the village of Jaingaon, on the banks of the Godavery River (Lat 18°50' Long 78°30'), for the past three years, carrying out Coal exploratory work, and have discovered that the village of Jaingaon was once an undoubted important Jain centre. Tradition and local folklore also bear this out, the story being that the Jain community were exterminated by some other sect of Hindus—not the Mohammedans who raided Warangal in the 12 Cent. A.D.

That the Jains had departed before that period is borne out by the existence of two Sivaite Temples being in the village of architecture and design similar to the Thousand Pillar Temple at Hanamkonda. (Warangal), which is dated 1162 A.D.

At the village of Ramgundam, 7 miles to the west of Jaingaon, is a fine old temple gate, facing the entrance to a modern Sitaram Temple, which I have great suspicions is Jain. At Jaingaon itself there are several Jain Figures lying about, and it is quite impossible to dig anywhere in a certain area of the village without discovering dressed stone, and finely carved figures. The village is full of beautifully constructed wells 2ft in diam. lined with segments of black pottery, which are undoubtedly Jain in origin. There is also a stone on which traces of nagari script occur, which village tradition says informs you that within the village are 100 wells, and 100 tanks. Personally I do not pin much faith to this tradition, as the stone must have been practically undecipherable for centuries, and I find that the present inhabitants, mostly Sivaite Brahmins migrated here some 200 to 250 years ago, I believe the stone even then would have been undecipherable. However the fact remains that all the present tanks and wells were found when the present inhabitants cleared the forest.

Yesterday I found 1 mile to the west of Ramgundam village a conical mound, say 20 to 25ft. high and on the slope picked up

some well burnt bricks of very large size, 8″ × 10″ × 2½, which I have sent to Dr. Hunt of the N. G. S. R. to try and have examined by some expert, they are of great age.

I am writing this to you to ask you whether you can put me in communication with anybody of your community who is interested in the past glorious culture of your community, and whether anything is known of any great Jain centre hereabouts. Further can you tell me whether the Jains ever built "stupas" or as we British say "topes" as did the Buddhists.

Trusting you will find time to help me in my researches and get me as much advice as you can.

Believe me, Dear Sir,
Yours very truly,
LEONARD MUNN,
Capt. O.B.C. F.R.A.I.

Babu Puran Chand Nahar, M.A., B.L.

THE Nahars of Azimganj in the District of Murshidabad belong to the Oswal Sect of the Swetambar Jains whose ancestors, before they embraced Jaimism, are said to have been Kshatriyas of the Rajput clan, having its founder in Pramar. Counting from him, the late Rai Setab Chand Nahar Bahadur stands eighty-first in descent. In course of time this family divided itself into various branches. Ashdharjim the thirty-fifth in descent, was the first to bear the title of "Nahar" from the time of his conversion to Jainism.*

Babu Puranchand Nahar is the second son of Rai Setabchand Nahar Bahadur. The Rai Bahadur was the great-grandson of Babu Kharag Singh in whom the present flourishing condition of the Nahars had its origin. Babu Puranchand was born on the 15th May, 1875.

His father was a great patron of learning and as a boy Babu Puranchand was, at first given education at home, on Jain precepts and rituals along with Vernacular training as was the fashion of the day. Feeling the keen want of proper educational facilities in

* See Major Walsh's "History of Murshidabad" P. 542.

the locality, his father established a free High School where Babu Puran Chand began his regular studies, from 1888 and passed the Entrance Examination of the Calcutta University in 1891. In 1893 he successfully passed the First Examination in Arts from the Berhampore College of the District and then joined the Presidency College, Calcutta, where he took the B. A. degree in 1895. In 1903 he joined the Bar at Berhampore after passing the B.L. examination and subsequently he passed the M. A. examination in 1908. Among the Jainas of Bengal, who are mostly engaged in trade and business it is worthy of note that he is the first graduate and lawyer.

In 1908 he removed to Calcutta and joined the District Court of 24 Parganas. With a view to follow the profession as a solicitor in the Original Side of the High Court he became an articled Clerk. Finally however, choosing the Appellate Side, he passed the Chamber Examination and was enrolled as a Vakil of the Calcutta High Court in 1914.

As regards his past and present activites in public life and educational matters, the following list will speak out for itself. His genial nature coupled with his excellent manners and his varied experience have made him a very popular and important figure in his community.

1. Honorary Magistrate of the Lalbagh Independent Bench (*Vide* Cal. Gazette dated 24th July, 1901, circular No. 3697 dated 21st July, 1901.)

2. Commissioner of the Azimganj Municipality (*Vide* Notification dated 3rd December, 1898, &c.)

3. Member of the Committee for the management of the Charitable Dispensary at Azimganj (*Vide* Notifications dated 5th February 1903, and dated 20th April, 1909.)

4. Member of Local Board in the District of Murshidabad (*Vide* Notification dated 5th August, 1909.)

5. Member of the Managing Committee and Secretary of the Edward Coronation Institution, Jeaganj in the District of Murshidabad for a number of years.

6. Member of the Benares Hindu University Court.

7. Honorary correspondent, Archaeological Department.

8. Examiner and paper-setter, Calcutta University.
9. Co-optive Member, Historical Records Commission 1923.
10. Member "Senior", Calcutta University Institute.
11. Member (life), Bhandarkar Institute, Poona.
12. Member (life), Jain Swetambar Education Board, Bombay.
13. Member (life), Rammohan Library, Calcutta.
14. Member (life), Jaina Sahitya Sansodhaka Samaj, Poona.
15. Member, Royal Asiatic Society of Great Britain and Ireland.
16. Member, Asiatic Society of Bengal, Calcutta.
17. Member, Archaeological and Historical Section, Calcutta Exhibition 1923.
18. Member, Bangiya Sahitya Parishad, Calcutta.
19. Member, Nagri Pracharini Sabha, Benares.
20. Member, Bihar and Orissa Research Society, Patna.
21. Member, Komrup Anushandhan Samiti, Assam.
22. Member, The India Society, London.
23. Member, Sanskrit Mahamandal, Calcutta.
24. Member, Sanskrit Parishad, Calcutta.
25. Member, Sangit Parishad, Calcutta.
26. Member, Society of Oriental Art, Calcutta.
27. Member, Bharat Kala Parishad, Calcutta.
28. Member (life), Ahimsadharma Parishad, Calcutta,

His career of right-directed charities is well-known amongst his people. His treatment towards his tenants is also praiseworthy. And it is due to his wise management that the occasion of any friction with his tenants has been reduced to nil. Inspite of his multifarious duties as the head of his family with all its burdens and hardship, he has been able to devote a considerable portion of his time to higher studies and has issued several books and pamphlets and has contributed several articles both in English and Vernaculars (Bengali and Hindi). His "Jaina Inscriptions" Part I contains 1003 Jaina Inscriptions from various parts of India—most of the places he has personally visited for the purpose at a great sacrifice of his time and purse.

He has four sons and five daughters and to all of them he has imparted liberal education. He possesses a very fine collection of Indian Paintings, Coins and Sculptures. His excellent collection of Manuscripts and other selected works on Archaeology, Antiquity, History and important Journals are worthy of all credit.

(J. H. Magazine.)

NOTES AND NEWS.

THE POLITICAL RIGHTS OF THE JAINAS.

It is a well known fact that the Jains form a very wealthy community in India. Their contribution to the growth of Indian Industries and the development of Indian Commerce is in no way an insignificant one. Their religion and culture date from a period buried in the dim pre-historic past. From the beginning of the historic age till even a century after the advent of the British into our country the Jains have played very influential parts in various capacities. There have been Jaina Emperors, Kings, Ministers, Commanders-in-Chief, Legislators, Judges and others. Even to-day there are descendants of ancient Jaina Royal families living in different parts of India receiving political pension. The contribution of the Jains to the many branches of Indian Literature is a sure index to the wisdom and learning of the people.

But what is our political status to-day? Owing to our own indifference we are left unnoticed. Though we are the followers of a very ancient, independent and separate Religion, we are wrongly considered as a class of Hindus. Though we follow several customs and manners peculiar to ourselves and occupy a prominent position in the Indian Nation we are not recognised as an important minority community. We are not given the privilege of sending our own representative to any of the Legislative Bodies. Since we are scattered all over the country we cannot form a constituency of our own nor can we influence the existing constituency to accept one of us as their representative and vote for us.

We have to exert our influence and work for ourselves. The teaching is " Ask and it shall be given." If we dont ask, nobody

will know our needs. However important we may be, we will be left unnoticed if we sit idle. The Jains in the different provinces should *at once* petition to their respective Governments to nominate a Jain in every provincial Legislative Council and one in the Assembly. In this connection we may mention that as a result of the Memorial sent by Mr, C. S. Mallinath on behalf of the Jains to the Governor of Madras in 1923, a Jain (Mr. K. Raghuchandra Ballal) was nominated to represent the Jains in the Madras Legislative Council. There is no reason why we should not succeed in the other provinces if we only try.

The Jains will not be demanding too much if they pray to the Government for the creation of a separate constituency for them in every province where they live in considerable numbers since they are in no way inferior either to the Christians or the Muhammadans in point of influence and importance and their existence as an ancient, distinct, and separate community,

* * * *

A GERMAN LADY EMBRACES JAINISM.

We are glad to publish the following interesting news from the fortnightly Hindi Journal "Vir," of the 1st October.

"Miss Charlotte Krause, Ph. D., who is the Professor of Sanskrit, in the Leipzig University, came to India some months ago to study Jaina Religion and Philosophy. After learning Gujarati in Bombay she went to Shivpuri in Gwalior and joined the Swetambara religious school there, to study Jainism and Ardhamaghadi. During the last *paryushan* period she went to Beawar where she became a Jain on 28th August. She took the vows of a Shravaki under Shri Vijaendra Suri. Then she delivered a lecture on Jainism which was greatly appreciated by the thousands of people who listened to her. She is now called by the name of Subhadra Devi."

We most gladly welcome the learned sister to our midst and pray for her long life and sound health to enable her to preach and spread all over the world the sublime teachings of Ahimsa and Universal Brotherhood of not only man but of all living beings.

* * * *

CONDITION OF THE JAIN EDUCATIONAL INSTITUTIONS.

Mr. Ajit Prasada, M.A. L.L.B. Ajitashram, Lucknow, writes :—We have much pleasure in recording the munificent gift of $5\frac{1}{2}$ Lakhs by Seth Gouri Shankar Goenka of Khurja for the promotion of extensive and intensive studies in different branches of Sanskrit learning. Of this amount Rupees one lakh has been set apart for establishing a Sanskrit Library.

In the province of Bihar, we find Mr. Yunus, Bar-at-law, M.L.C. of Patna, making a religious and charitable endowment of 12 lakhs of rupees.

So far as we know, the accumulated funds of the four All-India Jain Educational Institutions, at Benares, Jaipur, Morena and Beawar, do not amount to more than $2\frac{1}{2}$ lakhs. We are informed that the funds of the R. B. Ashram, now at Jaipur amount to about 2,000 ; and hardly about one thousand of this is deposited in the Imperial Bank. The rest of the funds are held in deposit by the donors themselves, or by some gentlemen connected with the Institution. We are also informed that the financial circumstances of one of these gentlemen have become seriously embarrassed, and there is no reasonable hope of recovery of the amount deposited with him.

Our Jain Educational Institutions have thus to depend for their continuance and existence upon the periodical contributions of the charitably inclined people.

It is no wonder then that the R. B. Ashram was on the point of being closed for want of funds, and that the Kashi Academy, which was founded so far back as 1905, has been dragging on its existence, on account of the ceaseless efforts of Shriman Jain Dharma Bhushan, Brahmachari Sital Prasadaji.

We cannot congratulate the community on the possession of the four Institutions. Except turning out teachers for local Jain Patshalas, and some others who have taken possession of some communal News-papers and other Institutions, the above four Seminaries have not produced, during the last 30 years a single scholar of whom the Jain community can speak with pride.

We want scholars who would take-up research work, study old Shashtras, write original commentaries upon them, in easy and popular language, and prepare original works on Jainism as a result, and on the basis, of their researches.

We also are very much in need of a Library where every Jain Shashtra should be easily available, and where all books of reference relating to the Philosophy, Metaphysics, Ethics and Sciences of all religions and countries should be accessible.

If all the above four Educational Institutions were amalgamated and a central Seminary, with a Library attached to it were started, on lines suggested above, a real step would have been taken towards the advancement and propagation of Jainism.

* * * *

LIFE OF LORD PARSVA.

Mr. K. P. Jain, (Editor "Vir"), Aliganj (Etah) informs us that he is writing a life of Lord Parsvanatha, the 23rd Tirthankara. He will be greatly thankful to those who supply him with (1) traditions connected with Parsva in the south (2) a summary in English of the *Padmavati Purana* written in Kanarese, and (3) a list of the books on the life of Parsva available in the south.

* * * *

ADAMS AND EVES OF A NEW HEALTH CULT.

Mr. C. R. Jain writes from Berlin :—Week-ends in a modern Eden form the latest German culture. It has become fashionable for men and women, and even children, to disport themselves in the lakes and woods round the capital in a state of nature.

The new Adams and Eves are members of the Naked Sport Association with a large colony on the shores of a lake at Koenigs Wusterhansen.

They spend their week-ends in bathing and taking sunbaths, and it is strictly prohibited to wear a stitch of clothing.

They are recognised as genuine health enthusiasts by the authorities, and the police never interfere.

(*From the ' People ' of Sunday the 1st August 1926*).

In the Press. *Will be out soon.*

THE JAINA LAW

BY

Champat Rai Jain, Bar-at-Law, Vidyavaridhi.

Price Rs. 7-8. A discount of 20% will be allowed to all those who register their names now with an advance of Rs. 2 only. Place your order at once or else you will be disappointed since a limited number of copies only are published.

The comprehensive nature of the book can be known from a look at

THE CONTENTS.

PART I

INTRODUCTION.—(Describes the sources of the Jaina Law and its necessity for the Jains.)

CHAPTER I. ADOPTION AND SONSHIP.—(Who can adopt; Who can be adopted; The ceremony of adoption; The consequences of adoption.)

CHAPTER II. MARRIAGE.—(Kinds of Marriage; Ceremonies of Marriage.)

CHAPTER III. PROPERTY.—(Property not subject to partition: Partition: Partition during the life-time of the father; Partition after the death of the parents: *Jeshtamsi*; Disqualification from inheritance: The Ascetic's share; The rights of the younger brother in respect of education and marriage: Mother's Rights; Rights of sisters; The rights of the widowed sister-in-law; Principles governing partition and re-union; Division amongst the children born of female slaves; Rights in joint property; Mode of partition.)

C

CHAPTER IV. INHERITANCE.—(The order of succession; The King's obligations.)

CHAPTER V. STRI DHAN.—(Different Kinds of Stri Dhan.)

CHAPTER VI. MAINTENANCE.—(Persons entitled to maintenance.)

CHAPTER VII. GUARDIAN-SHIP.—(Who can be guardians.)

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PART II.

ORIGINAL TEXT AND TRANSLATION.

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